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A DIVISION OF CHRISTIAN HERITAGE COLLEGE

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May 28, 1974

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[REDACTED]

Central Intelligence Agency
Intelligence Community Staff
CIA Building, Room #6E0709
McLean, VA 22101

25X1

Dear [REDACTED]

Thank you so much for all the effort you have made in the past few weeks to assist me in my work. It was good to talk with you and find that you are still interested.

I will be looking forward to hearing from you as things develop and also to meeting you personally some day.

Sincerely yours,



John D. Morris
Research Scientist

JDM:mm

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When Will It Be Found?

By John Morris

The old controversy between creationism and evolutionism developed a new intensity about fifteen years ago. The issue had long been interpreted as one between religion and science, but now it has become a controversy between two scientific models of earth history. Creationist scientists are now coming to the fore, defending, researching, and publishing their own ideas as well as challenging those of the evolutionists. The controversy has warranted and been granted much nationwide publicity.

Since the theory of evolution has been dominant throughout the past century, having been taught as fact to the exclusion of the opposing view, it is obvious that this issue is being forced by the creationists. The evolutionists, understandably, having nothing to gain and everything to lose, would prefer that the battle not be pressed, that people not be stimulated to rethink the issue, indeed that scientific creationism not be discussed at all. Their leaders, of course, are aware of the serious scientific fallacies in the evolutionary theory and would prefer that no one else be made aware of them.

The problem, very simply, is this: Evolution rests to varying degrees, on the assumption of uniformity. Uniformitarianism claims that, by studying and measuring present processes and extrapolating these processes back into an assumed ancient past, the secrets of the past can be unfolded.

Creationists maintain that the world has not always been the same and likewise the processes have not been constant. They believe that at a particular time in the past a Supreme Being created both the world and its processes, both of which were greatly altered at the time of the Great Deluge, or Noah's Flood.

These two theories squarely contradict each other, since they are both all-encompassing and mutually exclusive.

Many people today, even though they have studied in the public school systems and colleges, are becoming aware that the theory of evolution is not the formidable, irreproachable system that they had been taught it was. But the evolutionary philosophies have been so ingrained that they find it difficult to accept creationism. Many of these people would gladly accept not only creationism but Christ as their Creator and Saviour if the evolutionary system could be disproved on the basis of convincing scientific evidence.

Every bulwark of evolution, every system, every evidence, every phenomenon has in recent years been re-examined by creationist scientists. They have shown that all of these, properly-interpreted, indicate that the earth and life did not evolve but instead were created.

But seemingly, this research isn't enough. Something overwhelming is needed, something irrefutable to an open mind. Something is needed to attract the attention of those presently unwilling to consider creationism and its eternal implications, something that would prove the universal Flood to be a historical event and by doing so further authenticate the Scriptures. The anticipated rediscovery of Noah's Ark would provide that type of evidence.

* * *

Much research has been done in the past thirty years that indicates that the Ark still exists, high up in a stationary ice pack on Mount Ararat in Turkey. Listed below are a number of the most significant reports. Though no one of these is conclusive in itself, the large number of them certainly suggests that something is there. An effect must have an adequate cause.

(1) Ancient historians such as Josephus, of the Jews, and Berosus, of the Babylonians, mention in their writings that the Ark was still in existence at the time of their writing.

(2) Medieval historians and travelers, such as Marco Polo, likewise point out that, according to the Armenians,



the Ark was still at that time preserved in the mountain where it had grounded.

(3) The early 19th century was a time of conflict between the uniformitarians and catastrophists. Much of the opposition to the growing evolutionary sentiment was based on the history of the great Flood. In about 1856, a team of three skeptical scientists journeyed to Ararat for the specific purpose of demonstrating once and for all there was no Ark there; however, their Armenian guides led them up the mountain directly to the Ark. In their anger, they threatened death to the guides if they ever told anyone about it.

Many years later, one of the guides, by then known as Jeremiah, the Pilgrim, related the story, shortly before he died, to friends in America. At about the same time, one of the atheistic scientists also told the story in a deathbed confession, which was reported in many of the papers at the time, but soon forgotten.

(4) Sir James Bryce, a noted British scholar and traveler of the mid-nineteenth century, conducted extensive library research on Ararat and was convinced the Ark was preserved there. Finally, he himself ascended to the summit of the mountain in 1876 and found, at the 13,000 ft. level, a large piece of hand-tooled wood, which he believed was from the Ark.

(5) In 1883, according to a series of newspaper articles, a team of Turkish commissioners, while investigating avalanche conditions on Mount Ararat, unexpectedly came upon the Ark, pro-

jecting out of the melting ice at the end of an unusually warm summer. They were actually able to enter a portion of the Ark, but the press reports maintained only an attitude of scoffing at the account.

(6) One of the most widely-circulated Ark stories was that of its discovery by a Russian aviator flying over the mountain in 1915, during World War I. The news of his discovery reached the Czar, who dispatched a large expedition to the site. The soldiers were actually able to locate and explore the boat, but before they could report back to the Capital, the Russian revolution of 1917 had taken place. The documents disappeared, and the soldiers were scattered. Some of them eventually reached America, where various relatives and friends have confirmed that they had told of seeing the Ark.

(7) Twenty years or so later, a New Zealand archaeologist, Hardwicke Knight, attempted to reach Ahora, on the north side of the mountain, by circling around from the south, near the snow line on the mountain. In the process, he came across what appeared to be a framework of heavy timbers, just exposed above the melting ice field. He did not realize until much later that these timbers could well have been a displaced portion of the structure of Noah's Ark.

(8) During World War II, there appear to have been several aerial sightings of the Ark. One of these was reported in 1943 in the U. S. Army paper *Stars and Stripes*, in a Tunisia theatre edition. Although many ex-servicemen have confirmed seeing this story, it has so far been impossible to locate the exact paper to ascertain the names of the flyers.

(9) Also during World War II, a group of Russian flyers on at least two occasions took photographs from the



air which showed the Ark protruding out of the ice. These were reproduced in a Russian wire-photo that appeared in various American papers.

(10) An oil geologist, George Greene, in 1953 took a number of photographs of the Ark from a helicopter. After returning to the United States, Greene showed his photographs to many people, but was unable to raise financial backing for a ground-based expedition. Finally, he left for South America, where he died. Although no one knows where the pictures are now, many people testify that they saw them, and that they clearly show the Ark protruding from the melting ice-field on the edge of a precipice.

(11) A French contractor, Fernand Navarra, acting on information from Armenian friends, ascended Mount Ararat in 1952 in search of the Ark, and again in 1953 and 1955. Finally he found, deep in a crevasse in a large ice-field, a large wooden timber, appar-

ently hand-tooled. Deeper in the ice, both from the crevasse and from the field above, he saw a dark mass which he is convinced constitutes the remains of the lower portion of the structure of Noah's Ark. In 1969, SEARCH INC., guided by Navarra, returned to the same site and found additional pieces of wood. The wood apparently is several thousand years old (though the radio-carbon dates were somewhat contradictory), extremely hard, and impregnated with some sort of resinous material.

(12) Numerous expeditions have been conducted in the past 25 years, especially by the Archaeological Research Foundation and its successor organization, SEARCH, as well as by Eryl Cummings and by John Libi. Various others have tried also, and a great number of still other groups have applied unsuccessfully for governmental permission to search the mountain.

* * *

The Institute for Creation Research has actively engaged in this search for the past three years. In October of 1971, the writer, who was appointed leader of the project, was sent to Turkey to gain a working knowledge of the mountain.

In July and August of 1972, ICR sponsored its first Ararat Probe. After extensive training on Mount Hood in Oregon, this group of five men entered Turkey as tourists, interested primarily in climbing the mountain and exploring the areas under consideration as tourists. They were granted permission to do so by local Turkish authorities.

This group of men overcame periods of extreme frustration, hardship, and danger. They narrowly avoided avalanches, were attacked by half-wild packs of dogs, were shot at and robbed by bandits, and even were struck by lightning. However, in the end, they were able to claim perhaps the most



successful expedition to date. Even though they did not accomplish their primary objective, many areas of the mountain were thoroughly searched out for the first time, as well as nearby ancient archaeological sites. For the first time, extensive photographic work was done, and beautiful pictures of the upper reaches of the mountain became available in abundance.

Cooperating Turkish officials assured the ICR team that permits would again be issued in the summer of 1973, so plans were made to return. Preparations were made to take a larger, better-financed, better-equipped group to Mount Ararat, capable not only of relocating the Ark itself, but also of thoroughly documenting it. Professional photographers, a medical doctor, and various explorers and mountaineers were chosen for the job (a total of eight men, each a dedicated Christian), while equipment and data were gathered to produce a 16-mm documentary film of the relocation of the Ark, as well as the other ancient sites in Eastern Turkey.

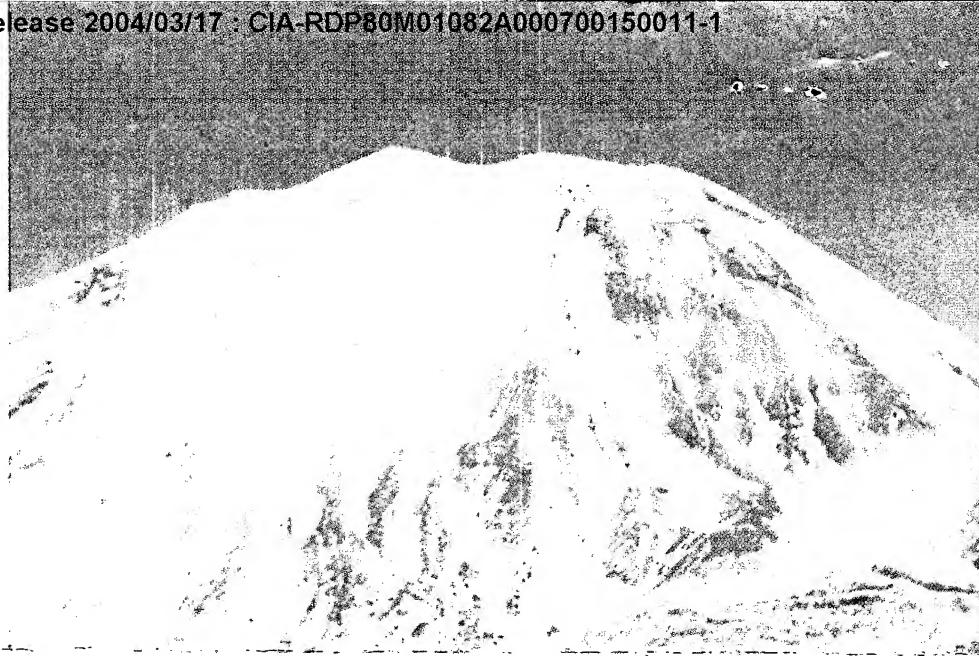
Meanwhile, Turkey was undergoing a period of political unrest. Several months of bitter parliamentary fighting had divided the country's leadership until April 26, when an overwhelming vote of confidence was given to the new coalition government formed by President Koruturk and Prime Minister Talu. Plans were made to gradually lift the martial law which controlled the country.

By the time our ICR advance team reached Turkey in July, only a few areas were still under martial law, and those were quite peaceful. However, two potential problems loomed ahead. In October, almost every elected official in Turkey was up for re-election, and on October 29, Turkey planned to celebrate its 50th anniversary.

All things considered, it was not a good year for a group of foreigners with sophisticated gear to explore one of Turkey's most sensitive zones. Mount Ararat overlooks both the Russian and Iranian borders.

Although a number of sympathetic officials in the Turkish government actively attempted to acquire permission for the ICR team, they were unable to do so on such short notice. When the decision was reached forbidding the issuing of permits, these officials promised more effective support of the ICR efforts in the future. The team left Turkey with not only a deep love and burden for the Turkish people and a sincere respect for its government but also a sense of accomplishment, even elation over the prospects of future work.

However, the weeks in Turkey were not entirely spent in the capital city of Ankara. Members of the team twice journeyed to Ararat, again exploring



and photographing ancient ruins, as well as thoroughly photographing the critical areas of the mountain with high-powered telescopic equipment. While these photographs did not reveal the Ark, they will be strategically helpful in planning future endeavors.

The Institute for Creation Research plans to continue this project. Tentative arrangements have been made to return to Turkey in July and August of 1974. Again a team of eight men will try to establish once and for all whether or not the remains of Noah's Ark do indeed exist on Mount Ararat. They intend, Lord willing, to locate those remains, map, photograph, and document them fully, producing evidence that all would be forced to acknowledge.

* * *

It seems unlikely that on a volcanic mountain, in an earthquake-prone region, surrounded by a moving glacier, that any portion of the vessel could have survived for 5,000 or so years. But the evidence indicates that it has. It can be said without fear of contradiction that, if indeed it remains, an all-powerful God has providentially preserved and protected it throughout the centuries. If He has done all that, it also seems likely that he has a purpose, a reason for doing so.

Most students of Biblical prophecy agree that we are in the last days, that the world as we know it will soon come to an end. A reasonable assumption confronts us, then, that God is planning to reveal the Ark shortly before Christ returns, issuing a final call to a lost world, pleading with men to accept the present-day Ark of Salvation, Jesus Christ, reminding them of the previous judgment and warning them of the coming judgment. With such overwhelming evidence as this, the doubts of many would be removed, causing them to return to Christ.

Note:

The Institute for Creation Research, the research division of Christian Heritage College, 2716 Madison Avenue, San Diego, California 92116, needs help to finance the expedition planned for the summer of 1974. If God has given you a burden to see His Word vindicated and souls saved through this project, and you wish to help financially, you may do so by sending a designated contribution to the above address. All gifts are tax deductible and, along with an acknowledgment of your gift, ICR will also send you a free copy of the popular new book, *Adventure on Ararat*, an expansion of the writer's personal diary logged on the 1972 expedition. This exciting book details the hair-raising experiences encountered by the team and describes God's merciful protection throughout.

About the Author:

John Morris, Field Research Scientist for the Institute for Creation Research and College Representative for Christian Heritage College, received his B.S. degree from Virginia Polytechnic Institute and State University (1968) in civil engineering. He currently lectures throughout the country on the progress and implications of the search for Noah's Ark.

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